

# Truth be Told

*Bringing Christ to the World*

Issue 2

Newsletter of the Dominican Laity

Jan-Feb 2009

Province of the Most Holy Name of Jesus

## Praised Be to Jesus!

Dear Brothers and Sisters in St. Dominic,

I wish you all a very Blessed New Year. May Our Lord grant you His Grace and Mercy and may Our Lady watch over you always.

The New Year has always been a time for resolutions. Most of us resolve to eat healthier, start walking and finally get rid of those stubborn 10 pounds. Some of us set new goals in our careers or our studies. While all of these are good, and sometimes necessary, they only serve a part of us—the outer part. Since the outer part only exists for a short number of years, I would like to encourage us all to make resolutions for the part of us that will exist forever—our soul.

We all hope to spend our eternity in heaven, so why not make a resolution to spend more time here with The One we hope to be with there—Jesus.

A great way to spend time with Jesus is to visit Him in The Blessed Sacrament. I have seen people's lives and situations change when they make a commitment to spend at least one hour a week in Adoration. Our Lord told St. Bridget "...You be about my business, and I'll be about yours", and it's true. It's impossible to sit face to face with Our Lord week after week and have nothing happen. Sometimes we see the results right away, but most of the time the changes happen gradually. It's sort of like going to the beach and sitting in the sun. We can spend hours there and we don't "see" or "feel" anything, but when we go home later, our skin color has changed. So it is with sitting with The Blessed Sacrament, when we go home an hour later, we've changed. The Light that shines upon us in the Blessed Sacrament strengthens us and gives us a greater desire to know, love and serve Him. These are His gifts to us for taking the time to be with Him. And what gifts they are! They affect every part of our life and even those around us. It's a life-long commitment since we all sin and have faults and weaknesses and a need to grow in The Lord. But what a commitment it is! I have found nothing in life as fulfilling or beneficial than spend-

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## From the Executive Committee

It seems that our country has begun the year with issues of life and marriage in the headlines. The state of Washington has passed a referendum permitting assisted suicide, while California and many other parts of the country are witnessing ongoing violence over the passing of Proposition 8 that defines marriage as between a man and a woman only. On both issues the Church remains firm in its adherence to the truth as evidenced in Revelation as well as in natural law.

The Executive Committee of the Dominican Lay Provincial Council embraces the Church's teaching authority in these matters and will support the Chapters in their similar affirmation of the truth.

There is simply no room in an order consecrated to the truth as proclaimed by Holy Mother Church for dissent in these fundamental matters. We hold in prayer and love any who may be tempted contrary to Church teaching, but remind them that our motto is "veritas," and it is the Truth that makes us free.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Tony Galati  
Steve Cain  
Gary Sims*

*Denise Harvey  
Mary Halvorson  
Fr Vincent Serpa, OP*

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## From the Editor

This year has begun, for me and for many, as a time of challenge. A few short days ago we celebrated Christmas, the entry of God into the world as man; the gift of peace to men of good will. This peace, which is not of the world, we've celebrated with the memory of the martyrs St. Stephen, the Holy Innocents, and St. Thomas Beckett. A message of peace that the world hates enough to kill, a peace from God's love, worth dying for.

On Christmas, I enjoyed the company of my children

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## From the Provincial Promoter

As we begin a new year we are conscious of marking time. We like to count. We like to compare and plan and measure and then mark time again in the hope of some measure of gain. We want to do it better. We want to improve and be superior to the past.

How different God in this. He, of course, lives in the eternal present. He has no need to improve because there is no potency in Him. We can honestly say that God has no potential. He is all act or actuality. He is total goodness. This all sounds very abstract. As true as it is, this doesn't resonate with us because we have no experience of such perfection. Fully aware of this, God has deliberately communicated with us on our level in ways that do resonate with us. We have just commemorated His being born as a human baby. This is an easy one for us. Babies are appealing and certainly not threatening. We can wrap our minds as well as our arms around them. So we mark time with this event which happened approximately 2009 years ago.

However, it was at the end of His life on earth that we find His ultimate communication. On that gray day He communicated by storm, thunder and earthquake as He conquered death by dying, Himself. How different a com-

munication this is from His birth. While there are some anti-religionists who don't want to acknowledge religion in the celebration of His birth, there are even Christians who don't want to give attention to what happened at His death. We see this with the many Christians who criticize Catholics for having a figure of Christ hanging on the cross. They prefer the sanitized version of just the cross. It's much tidier. But the cross didn't die, the Son of God did--and it was messy and painful. But most of all, it demands a response from us! THIS is what is most significant about 2009—not who the new U.S. president is, not the economy and not all the other issues that the press obsesses over. It's not that these have no import. It's that they pale in comparison to His passion and death. This is the context in which we must deal with such matters.

As Catholic Christians we know this. As Dominican communicators of the truth we need to speak this context to all around us by what we say and by how we comport ourselves. Nothing must matter more to us in 2009 than uniting ourselves with God in His self-donation. So as we enter a new year, we don't worry about measuring ourselves against the passing of time, we spend ourselves on Him who is measureless.

*Fr. Vincent Serpa*

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## From the President

May the blessings of our Savior Jesus Christ be with all the members of the Laity of the Western Province, and may His love enlighten and embolden all of us.

As most of you should know, our LPC at its last meeting in June, 2008 overwhelmingly endorsed and approved for submission to the Chapters the proposed new Particular Directory around which our chapters and their members organize themselves as Dominicans. To that end, the LPC directed that the chapters review and vote – straight up or down – on their acceptance of the proposed Particular Directory for final approval and promulgation by the Prior Provincial. The votes of the chapters must be complete and submitted to our LPC Secretary, Mary Halvorson, no later than February 1, 2009. A simple majority of our fully-recognized chapters approving the Directory will result in our petitioning the Prior Provincial for approval and promulgation of the document no later than March 1, 2009.

To this point, all chapters submitting votes have overwhelmingly supported adoption of the proposed PD. I know Mary Halvorson has requested that our chapters move toward resolution of this issue, and I, too, would like to make the same pitch. This document, though not perfect, is in every way superior to our current document, and I strongly encourage those chapters that have not

done so to quickly take up this discussion so that we may the highest degree of participation possible.

The proposed Revision was begun over five years ago and received exceptionally wide-based input from chapter members across the province. Moreover, it was the principal focus of discussion during at least four of the last Lay Provincial Councils. This basis, and because the revision itself contains language that provides for later amendment, the LPC in 2008 unanimously decided to close further revision and ask for a simple yes or no vote. This means that chapters should consider the document as a whole and avoid line by line approval.

Thank you for taking this matter up sooner rather than later. Doing so will provide us with a bit more breathing room and allow our Prior Provincial – whose time is not his – a bit more time for review.

Over the last several months, I've had the opportunity to visit over the phone or via email with a number of chapter moderators, formation directors and members. Without exception, I have been impressed with the prayerful care and consideration each individual with whom I'm come into contact has suggested with regard to each one's own chapter. I am blessed to be given this time to work with all of you.

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## **Pontiff Calls for "Ecology of Man"**

Warns Against New Theories of "Gender"

VATICAN CITY, DEC. 22, 2008 (Zenit).- While protecting nature is an essential mission of the Church, it's no more important than protecting the nature of the person, says Benedict XVI.

The Pope spoke today of what he termed an "ecology of man" during his traditional exchange of Christmas greetings with prelates and members of the Roman Curia.

"Given that faith in the Creator is an essential element of the Christian creed, the Church can not and should not limit itself to transmitting to the faithful only the message of salvation," he affirmed. "It also has a responsibility with creation, and it has to fulfill this responsibility in public."

The Pontiff added that while the Church needs to "defend the earth, water, air, as gifts of the creation that belongs to all of us [...], it must also protect the human being from his own destruction."

"It is necessary that there be something such as an ecology of man, understood in the proper manner," he said.

This human ecology, he affirmed, is based on respecting the nature of the person, and the two genders of masculine and feminine.

Always current

"It is not outmoded metaphysics," Benedict XVI affirmed, "when Church speaks of the nature of the human being as man and woman, and demands that this order of creation be respected."

He said it has more to do with "faith in the Creator and listening to the language of creation, the contempt of which will lead to the self destruction of humanity."

The Pope warned against the manipulation that takes place in national and international forums when the term "gender" is altered.

"What is often expressed and understood by the term 'gender,' is definitively resolved in the self-emancipation of the human being from creation and the Creator," he warned. "Man wants to create himself, and to decide always and exclusively on his own about what concerns him."

The Pontiff said this is man living "against truth, against the creating Spirit."

"The rain forests certainly deserve our protection, but man as creature indeed deserves no less," he added.

Benedict XVI explained that great theologians have "qualified marriage, that is to say, the link for life between man and woman, as a sacrament of creation, instituted by the Creator."

"This forms part of the announcement that the Church should offer," he concluded, "in favor of the creating Spirit present in all of nature, and in a special way in the nature of man created in the image of God."

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## **Considerations Regarding Proposals To Give Legal Recognition To Unions Between Homosexual Persons *Congregation for the Doctrine of the Faith***

...The Church's teaching on marriage and on the complementarity of the sexes reiterates a truth that is evident to right reason and recognized as such by all the major cultures of the world. Marriage is not just any relationship between human beings. It was established by the Creator with its own nature, essential properties and purpose. No ideology can erase from the human spirit the certainty that marriage exists solely between a man and a woman.

...There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family. Marriage is holy, while homosexual acts go against the natural moral law. Homosexual acts "close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved"

...Nonetheless, according to the teaching of the Church, men and women with homosexual tendencies "must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided". They are called, like other Christians, to live the virtue of chastity. The homosexual inclination is however "objectively disordered" and homosexual practices are "sins gravely contrary to chastity"

In those situations where homosexual unions have been legally recognized or have been given the legal status and rights belonging to marriage, clear and emphatic opposition is a duty. One must refrain from any kind of formal cooperation in the enactment or application of such gravely unjust laws and, as far as possible, from material cooperation on the level of their application. In this area, everyone can exercise the right to conscientious objection.

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**There is the "option for the poor":  
the poor Christ is God's option in person.**

Joseph Cardinal Ratzinger, 1996, "A New Song for the Lord."

# FRATRES ORDINIS PRÆDICATORUM CURIA GENERALITIA

First Sunday of Advent, 2008

Dear brothers and sisters in St. Dominic and St. Catherine:

*"In the beginning was the Word, and the Word was with God, and the Word was God... and the Word was made flesh and dwelt among us" (Jn 1:1.14).*

There are few scripture texts that better capture the spirit of the Advent and Christmas seasons than this one from the Prologue of John's Gospel. In few words, the evangelist invites us into the fullness of the mystery of the Incarnation. This is not a spectacle that we contemplate from afar, for as the text says, the Word came to dwell "among us," as one of us. At the closing of the XII Synod of Bishops on the Word of God in the Life and Mission of the Church, the Synod delegates, in their *Message*, wrote, "In the original Greek, there are only three fundamental words: *Lógos sarx eghéneto*, 'the Word was made flesh'. And yet, this is the summit not only of that poetic and theological jewel which is the prologue to John's Gospel (Jn 1:14), but it is the actual heart of the Christian faith" (II, n.4).

The birth of the Word "among us" takes on an even greater urgency in a year in which several paths cross in the life of the Church and the Order. First, we celebrate and give thanks for the recent Synod on the Word of God, which itself took place within another grace-filled context: the year of the great apostle to the Gentiles, St. Paul. And both of these events coincide with the ongoing unfolding of our own Dominican Jubilee Pilgrimage which will culminate in 2016, with the celebration of the 8th Centenary of the confirmation of the Order by Pope Honorius III.

For Dominic, too, the Word of God was present "in the beginning" of the miracle that gave birth to the Order of Preachers. His entire life, lived in intimate union with the Word, invites us into a profound contemplative listening to the Word and a bold commitment to preach that very same Word to the world today. In the *Dialogue* of our sister, Catherine of Siena, we read, "[Dominic] appeared as an apostle in the world, sowing the seed of my Word with great truth and luminosity, dissipating the darkness with the gift of light" (n. 158). The Word of God that became flesh and burned in the heart of Dominic was the very same Word which he preached with ardent zeal, setting Europe on fire with the love and tender mercy of Christ.

*The Blessed Dominic had a great and burning thirst for the salvation of souls, for which he was an unequaled apostle. He gave himself to*

*preaching with great fervor, and he exhorted and obliged his brothers to announce the Word of God by day and by night, in churches and in homes, in the fields and along the byways - in other words, in all places to speak only of God.*  
(1)

His Holiness, Pope Benedict XVI, in opening the Synod on the Word of God, reminds us that, "It is important that individual believers and communities enter into ever increasing intimacy with God's Word... [for] to draw nourishment from the Word of God is [the Church's] first and fundamental task." Therefore, as part of our ongoing Jubilee pilgrimage that began with the celebration of the 800th anniversary of the founding of the community of Prouilhe, the whole Dominican Family is invited to pause and focus on the following theme throughout this year of 2009: **"In the beginning was the Word: Dominic, Preacher of Grace"**. With the help of this theme, we commit ourselves to sit with Dominic at the feet of Christ, and with him, "to draw nourishment from the Word of God."

This is the heritage of grace shared by all of us - friars and nuns, apostolic sisters and lay Dominicans, young and old, rich and poor. And we well know that once we have been nourished by the Word, we face the other great challenge that St. Paul had to face, summed up in his apostolic cry: *"Woe to me if I do not preach the gospel!"* (1 Cor 9:16). Therefore, following the example of Dominic, we make St. Paul's cry our own, and we do so by making it the overall guiding theme for these years of Pilgrimage, from now until we reach the Jubilee celebration of 2016. To do this, though, we recognize the need to make one small, yet essential modification: as Dominicans we can only be true to our vocation if we cry out as a community:

*"Woe to us if we do not preach the gospel!"*

These words of St. Paul, said Pope Benedict in his opening address of the Synod, are, "a cry that becomes for every Christian a pressing invitation to serve Christ." And so we take to heart these words, recognizing in them the very Gospel that gave birth to the preaching mission of our Holy Father St. Dominic who, carrying the Gospel of St. Matthew and the letters of St. Paul with him as he travelled, truly became God's Preacher of Grace. Each time we sing the *O Lumen* we invoke Dominic under this title: ***Prædicator Gratiae***, for it is he, the preacher, the disciple of the Word, who promises to walk with us and renew in us the gratuitous out-pouring of the Word that

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was present when the first seeds of the Holy Preaching were sown in the fertile ground of southern Europe. May he unite us as a family gathered around the Word, and give us a contemplative, obedient heart, willing and ready to respond in freedom to the challenges of the Gospel in our day.

On a more personal note, as we make our way through these days of Advent towards the contemplation of the Word-made-flesh beneath the night sky of Bethlehem, I would like to add here my wishes for a most blessed and joyous Christmas for each and every member of the Dominican Family worldwide. "Bethlehem" - the house of bread - is a reminder to us of two important realities. First, the Incarnate Word has come to nourish us. May we feed at his table of mercy and compassion each day of the new year. And secondly, in a world that continues to face massive hunger and the ongoing scourge of war, let us look again to Christ, whose "words proclaim justice, instill courage to the disheartened and offer forgiveness to sinners" (Synod Message, IV, n.13). May his words become our words, so that we, too, might proclaim the gospel of peace in his name.

Brothers and sisters, we walk this pilgrimage of faith together, as a family, encouraging one another along the way. May the Holy Spirit anoint us as we journey forth in hope, and may St. Dominic bless us and inspire us to be ever faithful to the great heritage which he has left us.

Your brother in St. Dominic, Preacher of Grace,

Bro. Carlos A. Azpiroz Costa OP  
Master of the Order

(1) Witness, cited by Quilici, Alain, "En suivant un Maître spirituel", La Revue du Rosaire, July/Aug, 2003.

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## **We must avoid love without truth and truth without love**

Bishop Robert F. Vasa

True hope-filled courage stands between imprudent silence and indiscreet speech. In my case, if there is an imprudent silence, that silence bespeaks not only the fear of losing the favor of men but also a fear of indiscreet speech. It has been my experience that any strong statement of faith or discipline runs the risk of being rashly judged by the secular society as indiscreet and politically incorrect. Unfortunately, the fact that this charge is issued quite routinely when strong traditional statements are made does not abolish the possibility that a particular

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## **Second Vatican Council**

### **Gaudium et Spes**

#### **Pastoral Constitution on the Church in the Modern World**

#52 [T]he family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the other requirements of social life, is the foundation of society. All those, therefore, who exercise influence over communities and social groups should work efficiently for the welfare of marriage and the family. Public authority should regard it as a sacred duty to recognize, protect and promote their authentic nature, to shield public morality and to favor the prosperity of home life. The right of parents to beget and educate their children in the bosom of the family must be safeguarded.

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### **Additional Resources**

*Catechism of the Catholic Church*, Second Edition, nos 369-373, 1601-1666, and 2331-2400

Congregation for the Doctrine of the Faith, *Considerations Regarding Proposals to give Legal Recognition to Unions Between Homosexual Persons*

Pope John Paul II, *Familiaris Consortio* (on the family)

Second Vatican Council, *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World), Nos 47-52

United States Conference of Catholic Bishops, *Between Man and Woman, Questions and Answers About Marriage and Same-Sex Unions*

United States Conference of Catholic Bishops, *Faithful Citizenship: A Catholic Call to Political Responsibility*

*Family Values Versus Safe Sex*

A Reflection by His Eminence, Alfonso Cardinal Lopez Trujillo, President, Pontifical Council for the Family

"The world is rapidly being divided into two camps, the comradeship of anti-Christ and the brotherhood of Christ. The lines between these two are being drawn. How long the battle will be we know not; whether swords will have to be unsheathed we know not; whether blood will have to be shed we know not; whether it will be an armed conflict we know not. But in a conflict between truth and darkness, truth cannot lose." -Archbishop Fulton Sheen

## **We must avoid...**

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statement may have been an example of indiscreet speech. Such strong statements will be the cause of rejection and ridicule but we, who are perhaps more inclined to make them, must be careful that we do not err on the side of excessive daring which resembles courage but which may, in fact, be the product of frustration. On the other hand a failure to speak, not only leaves in error those who could be converted but it greatly discourages the faithful who are longing for greater clarity and strength. Engaging this secular culture of ours and transforming it requires a courage which is neither imprudently silent nor indiscreetly vocal.

Perhaps a description of the need for prudent speech could be defined as the need to speak the truth boldly but to always speak that truth with tremendous love. A great witness to this is our present Holy Father, Pope Benedict XVI. He speaks the truth quite fearlessly and yet he speaks it with a tremendous compassion, solicitude, gentleness, and sensitivity. He speaks the truth with love. We can be assured that if he is charged with being harsh, judgmental, or excessively dogmatic the charge is quite simply false. I could rarely make the same claim about myself.

We live in a society which is excessively accommodating to sin, evil and error. We live in a world where the hoped-for motto would be: Only love is spoken here! This is certainly attractive and yet, as attractive as it is, there is a risk to such a statement. Love, as Pope Benedict points out in *Deus Caritas Est*, is a word with such a broad set of meanings that its authentic meaning can easily be lost. The desire to speak only love is essential but unfortunately such a loving attitude all too frequently is interpreted to mean retreating to an imprudent silence where sin, evil and error are never named and never challenged. This is a very real danger. Speaking love alone will not be sufficient to make the One, Holy, Catholic and Apostolic Church more present and effective in our society.

The truth must be spoken. A courageous engagement of the culture which does not have a firm and consistent relationship with the truth and with the One who is Truth, would have little in common with the kingdom Jesus came to establish. I do not speak here of the false notion of truth better known as relativism but rather of that which is universally true because it is founded in God Himself or in the nature of the human person. Recalling, as we are the 40th anniversary of *Humanae Vitae* and of the founding of Catholics United for the Faith, we must rededicate ourselves to learning and adhering to truth and to the Truth. As CUF founder H. Lyman Stebbins insisted upon in the organization's mission statement: "to defend the entire treasury of Catholic teaching." Certainly it is our hope and desire that every Catholic, indeed, every

Christian, embrace these truths and that these truths more fully permeate the whole of our culture.

Love without Truth can easily devolve to a kind of sentimentality or romanticism. It is perhaps the difference between being nice and being holy. Being nice is certainly necessary and we cannot neglect this but it is not enough. I do not recall a single Scripture passage where someone says of Jesus, "Oh, He was so nice!" What they did say was, "No one has ever spoken to us like this man. He speaks with authority!" He spoke with authority because he spoke the truth. Jesus' commitment to authentic truth was absolutely consistent with His commitment to authentic love.

As we could say that love without truth can devolve to a kind of sentimentality so we could also say that truth spoken without love could devolve to a kind of cold sterility, harsh indifference, aggressive intolerance or tyranny. While the accusation against the Church will always, almost of necessity, include such charges, our own prayerful reflection must assure that these charges are baseless and without foundation. The charges will be issued nonetheless but we need to be able to stand before God as men and women who have acted with integrity and charity. This will hold no weight relative to the world but in the realm of the supernatural it is all that matters. The overstated fears and reactions of worldly views while painful are more easily born because they lack veracity.

Neither truth nor love is sufficient unto itself. So it is not enough to speak with that false sense of love to our culture. It is also not enough simply to speak a direct and blunt truth to our culture. What is needed, now much more than forty years ago, is to speak the truth with tremendous love. More and more in our country there is a need to speak with great precision and clarity about that which is true and to explain as patiently as possible why there are some truths which the Founding Fathers of this country called "self evident."

I believe that every one of my readers longs and hopes for the day when our culture would again recognize certain truths. I believe they long for that day when it is again known that the only true words of love are words which resonate with the truth. I believe that the true hope in our hearts is the hope for that day when the Kingdom of God, a Kingdom of love and truth, will be made more fully manifest in our midst. The true hope is for that day when love is spoken truthfully and where the truth is always spoken with tremendous love.

***"And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another?"***

--Mother Teresa, National Prayer Breakfast, Feb 3, 1994

## From the Editor

*(Continued from page 1)*

and grandchildren; but also of my ex-wife, her husband, and extended family, which I once called my extended family. We once thought it right to break our vows to each other and divorce, an injustice to each other and to our daughter, to enter a state as far from love and peace as humanly possible; only to later both enter the Catholic Church and learn that God has a will and provides the grace to overcome the weaknesses of our frail and damaged human nature. Through His grace, peace has replaced the war that was once in our hearts.

Jesus Christ is the gift of peace, a gift surpassing all gifts, but a gift only to those who will receive Him; for those who offer no room in the inn of their hearts, turning away the Virgin Mary in her time of need, no peace will be obtained, for the very offer is met with refusal, just as selfish children are angry at the gifts their parents provide every year on Christmas morning. The will of the Father for our peace is met with a petulant rejection, an assertion of “my will, not yours be done.”

A significant attack on peace is underway in California with the attack on marriage, most recently with the efforts to block Proposition 8. It represents yet another aspect of the ancient conflict, a conflict between opposing conceptions of man, a conflict Dominic fought in his time, and today is in need of his spiritual children to pick up the sword of truth and with charity, eloquence, and bravery, boldly face the enemies of peace. Alas, too many of the children of the Church have lost sight of the path of peace and in the name of peace work against the Prince of Peace.

As Dominic was fully aware having lived his life in accord with the reality, the Church is not the mere work of men, but instead is the body of Christ, a divinely constituted body whose soul is the Holy Spirit. No mere creation of men, the Church is a sign of contradiction for all time, and as Jesus himself was a stumbling block, so to the Church always remains one as well, with the claim of working the Divine Will through the agency of mortal flesh.

As once I thought that divorce was a just answer to an intolerable situation, I now know that God in his wisdom has willed otherwise; that my will is not a reliable guide, but His Holy Will is. His will is also expressed through the Natural Law, which is obtainable by reason by each and every person. It is clear in these times that far too many Catholics prefer their own will to that of God, primarily because that of God’s Will is expressed through the authority of the Church; an authority granted by Jesus.

So let us examine a bit the nature of what is obtainable by reason in the Natural Law, and what the Church has to say on this subject, which is but one of a many pronged attack on life. Rest assured, the enemies of peace have placed their final end in their sensual appe-

tites, and we know that the only satisfaction man can find, the only peace, is to obtain our proper end, which is not a thing, but a Person. Those who seek Him, will obtain peace; those for whom “their god is their belly and their glory is their shame” will never rest, never be appeased, and will work for the destruction of whatever stands in their way.

I know that many Catholics struggle with their own wills in opposition to the Church’s moral guidance on this and other issues. I am not without compassion for this difficulty, it really is an issue of trust, and the world constantly tells us to trust our selves rather than received wisdom. During my conversion to the Catholic faith, at one point with some anger and anguish, I shouted at God “I don’t want to be told what to believe.” I heard a very distinct voice answer “Everything you believe you have been told.” With that came the realization that I had been ready to believe anyone before God.

*Truth Himself speaks truly, or there’s nothing true.*

As a Catholic, our assent to the truth as taught by the Church, has already been given. Do we witness that to the world?

## Praised be to Jesus!

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ing “quality time” with The Lord.

January is a great time to start anew or reaffirm our goals.

As one body in Christ, let’s set our goal to spend more time with Him in Adoration for the good of our souls and those around us.

“Finally, draw your strength from the Lord and from His mighty power” (Ephesians 6:10).

Yours in Jesus and St. Dominic,  
Denise Harvey, LPC Vice-President

## From the President

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One theme continues to be broached more frequently than others in my conversations: “Chapter Life”. It could be quite worthwhile if chapters would consider, as part of ongoing formation, a regular review of our Rule, sections 2 and 3, or our current Particular Directory, sections 1, 2, 3 and 4. The proposed Revision – under discussion above – also covers “Chapter Life” in sections 2, 3, 4 and 5.

In so many ways, our Rule and Particular Directory provide a road map for solving the vast majority of issues that arise in the daily life of chapters that ignorance of the material contained there is, simply put, a recipe for disaster.

In St. Dominic,  
Tony Galati  
President

## **Veritatis Splendor**

### **Encyclical letter of John Paul II**

49. A doctrine which dissociates the moral act from the bodily dimensions of its exercise is contrary to the teaching of Scripture and Tradition. Such a doctrine revives, in new forms, certain ancient errors which have always been opposed by the Church, inasmuch as they reduce the human person to a "spiritual" and purely formal freedom. This reduction misunderstands the moral meaning of the body and of kinds of behaviour involving it (cf. 1 Cor 6:19). Saint Paul declares that "the immoral, idolaters, adulterers, sexual perverts, thieves, the greedy, drunkards, revilers, robbers" are excluded from the Kingdom of God (cf. 1 Cor 6:9). This condemnation — repeated by the Council of Trent<sup>88</sup> — lists as "mortal sins" or "immoral practices" certain specific kinds of behaviour the wilful acceptance of which prevents believers from sharing in the inheritance promised to them. In fact, body and soul are inseparable: in the person, in the willing agent and in the deliberate act, they stand or fall together.

81. In teaching the existence of intrinsically evil acts, the Church accepts the teaching of Sacred Scripture. The Apostle Paul emphatically states: "Do not be deceived: neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God" (1 Cor 6:9-10).

If acts are intrinsically evil, a good intention or particular circumstances can diminish their evil, but they cannot remove it. They remain "irremediably" evil acts; per se and in themselves they are not capable of being ordered to God and to the good of the person. "As for acts which are themselves sins (cum iam opera ipsa peccata sunt), Saint Augustine writes, like theft, fornication, blasphemy, who would dare affirm that, by doing them for good motives (causis bonis), they would no longer be sins, or, what is even more absurd, that they would be sins that are justified?".<sup>134</sup>

Consequently, circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act "subjectively" good or defensible as a choice.

82. Furthermore, an intention is good when it has as its aim the true good of the person in view of his ultimate end. But acts whose object is "not capable of being ordered" to God and "unworthy of the human person" are always and in every case in conflict with that good. Consequently, respect for norms which prohibit such acts and oblige semper et pro semper, that is, without any exception, not only does not inhibit a good intention, but actually represents its basic expression.

115. This is the first time, in fact, that the Magisterium of the Church has set forth in detail the fundamental elements of this teaching, and presented the principles for

the pastoral discernment necessary in practical and cultural situations which are complex and even crucial.

In the light of Revelation and of the Church's constant teaching, especially that of the Second Vatican Council, I have briefly recalled the essential characteristics of freedom, as well as the fundamental values connected with the dignity of the person and the truth of his acts, so as to be able to discern in obedience to the moral law a grace and a sign of our adoption in the one Son (cf. Eph 1:4-6). Specifically, this Encyclical has evaluated certain trends in moral theology today. I now pass this evaluation on to you, in obedience to the word of the Lord who entrusted to Peter the task of strengthening his brethren (cf. Lk 22:32), in order to clarify and aid our common discernment.

Each of us knows how important is the teaching which represents the central theme of this Encyclical and which is today being restated with the authority of the Successor of Peter. Each of us can see the seriousness of what is involved, not only for individuals but also for the whole of society, with the reaffirmation of the universality and immutability of the moral commandments, particularly those which prohibit always and without exception intrinsically evil acts.

In acknowledging these commandments, Christian hearts and our pastoral charity listen to the call of the One who "first loved us" (1Jn 4:19). God asks us to be holy as he is holy (cf. Lev 19:2), to be — in Christ — perfect as he is perfect (cf. Mt 5:48). The unwavering demands of that commandment are based upon God's infinitely merciful love (cf. Lk 6:36), and the purpose of that commandment is to lead us, by the grace of Christ, on the path of that fullness of life proper to the children of God.



## **Evangelium Vitae**

### **Encyclical of John Paul II**

28. This situation, with its lights and shadows, ought to make us all fully aware that we are facing an enormous and dramatic clash between good and evil, death and life, the "culture of death" and the "culture of life". We find ourselves not only "faced with" but necessarily "in the midst of" this conflict: we are all involved and we all share in it, with the inescapable responsibility of choosing to be unconditionally pro-life.

101. [] The Gospel of life is for the whole of human society. To be actively pro-life is to contribute to the renewal of society through the promotion of the common good. It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop. A society lacks

*(Continued on page 10)*

## **The Mini-Catechism**

### **A Short Summary Of Christian Belief**

#### I. Ten Commandments of God

- I am the Lord thy God; thou shalt have no strange gods before Me.
- Thou shalt not take the name of the Lord thy God in vain.
- Remember thou keep holy the Lord's day.
- Honor thy father and thy mother.
- Thou shalt not kill.
- Thou shalt not commit adultery.
- Thou shalt not steal.
- Thou shalt not bear false witness against thy neighbor.
- Thou shalt not covet thy neighbor's wife.
- Thou shalt not covet thy neighbor's goods.

#### II. Three Eminent Good Works

- Prayer
- Fasting
- Almsgiving

#### III. Seven Spiritual Works of Mercy

- Admonish the sinner
- Counsel the doubtful
- instruct the ignorant
- comfort the sorrowful
- forgive injuries
- bear wrongs patiently
- pray for the living and the dead

#### IV. Seven Corporal Works of Mercy

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit the sick
- Visit the imprisoned
- bury the dead

#### V. Seven Sacraments

- Baptism
- Confirmation
- Penance
- Holy Eucharist
- Holy Orders
- Matrimony
- Extreme Unction

#### VI. Seven Deadly Sins

- Pride - unrestrained appreciation of our own worth
- Greed- immoderate desire for earthly goods
- Lust - hankering for impure pleasures
- Anger - inordinate desire of revenge
- Gluttony - unrestrained use of food and drink
- Envy - sorrow over another's good fortune
- Sloth - laxity in keeping the Faith and the practice of virtue, due to the effort involved

#### VII. Four Last Things

- Death
- Judgment
- Heaven
- Hell

#### VIII. Holy Days of Obligation (for U.S.A.)

- All Sundays and: Christmas (December 25)
- Mary, Mother of God (Jan. 1)
- Ascension (40 days after Easter)
- Assumption (August 15)
- All Saints (November 1)
- Immaculate Conception (December 8)

#### IX. Seven Gifts of the Holy Spirit

- Wisdom
- Understanding
- Counsel
- Knowledge
- Fortitude
- Piety
- Fear of the Lord

#### X. Twelve Fruits of the Holy Spirit

- Charity
- Joy
- Peace
- Patience
- Benignity
- Goodness
- Mildness
- Long-Suffering
- Faith
- Modesty
- Continence
- Chastity

*(Continued on page 10)*

***“therefore is my people led away captive, because they have not knowledge ... therefore hath hell enlarged her mouth without any bounds” (Is 5:13-14).***

## Mini Catechism

(Continued from Page 9)

### XI. Six Sins Against the Holy Spirit

- Frivolous presumption of salvation
- Despair of salvation
- Resisting defined doctrine
- Envy of another's spiritual good
- Stubbornness in sin
- Final obstinacy in sin

### XII. Four Sins Crying To Heaven For Vengeance

- Murder and Abortion (Genesis 4:10)
- Homosexuality (Genesis 18:20)
- Oppression of poor (Exodus 2:23)
- Defrauding laborers of wages (James 5:4)

### XIII. Nine Ways of Sharing Guilt

- Advising another to sin
- Commanding one to sin
- Provoking another to sin
- Consenting to another's sin
- Showing one how to sin
- Praising another's sin
- Concealing ,saying or doing nothing to prevent sin
- Taking part in, or enjoying results of another's sin
- Defending another's sin

### XIV. How To Baptize In Time of Need

Anyone with the use of reason may baptize in time of need, but the same person must say the words while pouring the water. Pour plain water on the forehead of the one to be baptized, as you say: *"I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit."*

### XV. Six Precepts of the Church

- Keep Sundays and Holy days of obligation holy by hearing Mass and resting from servile works
- Fast and abstain on appointed days
- Confess our sins at least once a year
- Receive Holy Communion during Easter time
- Contribute to support of the Church
- Observe Church law concerning marriage

***The man who loves iniquity,  
hates his own soul Ps 10:6***

## Evangelium Vitae

(Continued from Page 8)

solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized. Only respect for life can be the foundation and guarantee of the most precious and essential goods of society, such as democracy and peace.

There can be no true democracy without a recognition of every person's dignity and without respect for his or her rights.

Nor can there be true peace unless life is defended and promoted. As Paul VI pointed out: "Every crime against life is an attack on peace, especially if it strikes at the moral conduct of people... But where human rights are truly professed and publicly recognized and defended, peace becomes the joyful and operative climate of life in society".

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### Shocking News: A Cardinal Sings the Praises of Orthodoxy

"Sometimes, in some areas of the Catholic world, people even come to the point of thinking that divine Revelation must adapt itself to the current mentality in order to be credible, instead of the current mentality converting in the light that comes to us from on high. And yet one must reflect on the fact that it is 'conversion', and not 'adaptation', that is the evangelical term."

Adaptation to current thought, he writes, even arrives at obscuring the divinity of Jesus, who is reduced to an ordinary man, although of extraordinary value:

"As paradoxical as this statement may seem, the Arian question [named after Arius, the arch-heretic condemned by the Council of Nicaea in 325] is always the order of the day in ecclesial life. The pretexts can be many: from the desire to feel that Christ is closer and is more one of us, to the proposal of making it easier to understand him by exalting almost exclusively his social and humanitarian aspects. In the end, the result is always that of stripping the Redeemer of man of his radical uniqueness, and classifying him as someone who can be managed and domesticated. In this regard, it could be said that the Council of Nicaea is much more relevant today than Vatican Council II."

*"Pecore e pastori [Sheep and shepherds]", Cdl Biffi, reviewed in Chiesa Online*

## **Another 'champion of abortion' becomes defender of life: the story of Stojan Adasevic**

Madrid, Nov 12, 2008 / 09:21 pm (CNA).- The Spanish daily "La Razon" has published an article on the pro-life conversion of a former "champion of abortion." Stojan Adasevic, who performed 48,000 abortions, sometimes up to 35 per day, is now the most important pro-life leader in Serbia, after 26 years as the most renowned abortion doctor in the country.

"The medical textbooks of the Communist regime said abortion was simply the removal of a blob of tissue," the newspaper reported. "Ultrasounds allowing the fetus to be seen did not arrive until the 80s, but they did not change his opinion. Nevertheless, he began to have nightmares."

In describing his conversion, Adasevic "dreamed about a beautiful field full of children and young people who were playing and laughing, from 4 to 24 years of age, but who ran away from him in fear. A man dressed in a black and white habit stared at him in silence. The dream was repeated each night and he would wake up in a cold sweat. One night he asked the man in black and white who he was. 'My name is Thomas Aquinas,' the man in his dream responded. Adasevic, educated in communist schools, had never heard of the Dominican genius saint. He didn't recognize the name"

"Why don't you ask me who these children are?" St. Thomas asked Adasevic in his dream.

"They are the ones you killed with your abortions," St. Thomas told him.

"Adasevic awoke in amazement and decided not to perform any more abortions," the article stated.

"That same day a cousin came to the hospital with his four months-pregnant girlfriend, who wanted to get her ninth abortion—something quite frequent in the countries of the Soviet bloc. The doctor agreed. Instead of removing the fetus piece by piece, he decided to chop it up and remove it as a mass. However, the baby's heart came out still beating. Adasevic realized then that he had killed a human being."

After this experience, Adasevic "told the hospital he would no longer perform abortions. Never before had a doctor in Communist Yugoslavia refused to do so. They cut his salary in half, fired his daughter from her job, and did not allow his son to enter the university."

After years of pressure and on the verge of giving up, he had another dream about St. Thomas.

"You are my good friend, keep going," the man in black and white told him. Adasevic became involved in the pro-life movement and was able to get Yugoslav television to air the film 'The Silent Scream,' by Doctor Bernard Nathanson, two times."

Adasevic has told his story in magazines and news-

papers throughout Eastern Europe. He has returned to the Orthodox faith of his childhood and has studied the writings of St. Thomas Aquinas.

"Influenced by Aristotle, Thomas wrote that human life begins forty days after fertilization," Adasevic wrote in one article. La Razon commented that Adasevic "suggests that perhaps the saint wanted to make amends for that error." Today the Serbian doctor continues to fight for the lives of the unborn.



## **Natural Law and Human Dignity**

The positivist/modernist, therefore, actively works to undermine the truths taught as absolute by the Catholic Church. One of the more important of these with respect to man in civil society is the doctrine of individual and personal sovereignty of each and every human being. As CESJ puts it in the organization's "Core Values," "Under the highest sovereignty of God, all sovereignty begins with the human person – not social institutions such as the State, the business corporation, or the labor union." Individual and personal sovereignty is thus the belief that, within the common good, that is, the embodiment of natural law, the dignity of the human person under God is of paramount importance.

Anything, therefore, that disparages, diminishes, or attacks human dignity is, by that fact alone, contrary to the magisterium of the Catholic Church. When the attack is focused on the natural law rights of life, liberty, and property, it is also contrary to the common good, and thus the human race as a whole.

The current crisis in Catholic social teaching is thus as old as philosophy – social teaching – itself. The Church today faces the same crisis in substance that Aristotle faced with the Sophists, that Saint Thomas faces with the Manichees, that Saint Pius X faces with the modernists. The names change, but the issue, never. It is always a question over the nature of man, how he relates to God, and how he relates to other men in relation to God.

It is, in a very real sense, a conflict over whose will is to be supreme. On the one side is God's Will, based on His Nature and manifested in the natural law also based on God's Nature, and man's own nature created by God. This is the Law of the Gospels, a justice fulfilled and completed by charity. On the other side is man's will, based on purely human desires and gratification of the needs and wants of the moment with no reference to any standard except, ultimately, human opinion.

This is why the issue always seems to be about power and property. In recent centuries, power has popularly come to be understood almost exclusively in terms of power over others, almost never over one's own life.

*(Continued on page 15)*

## Warriors with Our Eyes Fixed on Heaven

I am sometimes amazed at the casual manner with which Christians, Catholics included, take up our life within what Pope John Paul II rightly called the "culture of death." The Church, by comparison, reminds us that we are engaged - by reason of our Baptism and Confirmation - in a battle, "not with flesh and blood, but with the principalities and powers, with the rulers of this present darkness, with the evil spirits in heaven." (Eph 6:12) Jesus Christ has won the ultimate battle, but we, in the course of our human life must make our choice, determining on whose side we will live and die. Whose side will you choose?!

What is at stake in this battle is our immortal soul, our salvation. My responsibility as bishop is with the eternal destiny of those entrusted to my care. My total energies must be directed to the well being of those who otherwise may come under the spell of a radically flawed and fundamentally distorted moral sense, at odds with what our Mother the Church teaches. There are objective and transcendent truths. There is such a thing as right and wrong. There is a legitimate hierarchy of moral evils, and the direct willful destruction of human life can never be justified; it can never be supported. Do you believe this firm teaching of the Church?

Did you know that in Canada priests and Christian ministers have already been brought before tribunals for preaching and teaching in support of marriage? They are charged with "hate speech" against homosexuality. In light of the tyranny of choice growing each day in our own beloved country, we ought to be ready for similar attacks on religious freedom. We must not fail to preach the Gospel. We can not withhold the truth of our faith. That is why I will never be silent about human life. It is why I am proud of so many others - bishops, priests, deacons, religious and laity - who are not afraid to speak out about the values that matter most. What about you?!

Our Lord told His apostles that they would be hated by the world, just as He was. Nearly all of them died a martyr's death. As warriors in the Church militant, we must never resort to violence. But we must stand up fearlessly against the agents of death, the enemies of human life. Human beings are not Satan, but we know too well that they can come under his spell. They can become willing agents of death, numbed and poisoned in this culture of death. What about you?!

*Bishop Finn, The Catholic Key*

## Family Values Versus Safe Sex Alfonso Cardinal Lopez Trujillo, President, Pontifical Council for the Family

Based on an International Planned Parenthood Federation (IPPF) article, "the risk of contracting AIDS during so-called 'protected sex' approaches 100 percent as the number of episodes of sexual intercourse increases". This means that the safe sex Russian Roulette becomes even more serious with repeated condom use.

In 2000, the US National Institutes of Health and other federal agencies held a Workshop to study peer-reviewed journal publications on condom effectiveness. The Workshop Summary explains that "[t]here was no evidence that condom use reduced the risk of HPV infection". HPV or Human papillomavirus is an STD associated with cervical cancer, which in the US kills many more women than the HIV.

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### Condom Risk

Besides the risks inherent in every "protected action" in which the condom is used, there is a cumulative risk factor. Even if the risks were constant (and we know that they are not because there are variants that change increasing or decreasing these risks) the repetition of the conduct increases the probability of infection. What has to be considered therefore is not only the risk of infection from one act of "protected" intercourse, but also the cumulative risk from continuing "protected" acts of intercourse. The risk of infection and death dramatically increases in the medium or long term. One author, very reasonably claims that from an "epidemiological" perspective, an HIV/AIDS infected person having "protected" sex seven times, negates any protection a condom might offer. This means that safe sex becomes even more serious with repeated condom use. A person that persists in playing Russian Roulette will eventually kill himself, in the same way that a person that persists in having sexual relations protected by a condom with someone infected with HIV/AIDS.

*Msgr. Ignacio Barreiro Carámbula, Director HLI-Rome*

From *Telling the Truth: AIDS Rates for Thailand and the Philippines*, by Rene Josef Bullecer, M.D., Executive Director, Human Life International-Visayas Mindanao, Philippines, and Director of AIDS-Free Philippines. He reported that, "In 1991 the World Health Organization (WHO) AIDS Program forecasted that by 1999 Thailand would have 60,000 to 80,000 cases, and that the Philippines would experience between 80,000 and 90,000 cases of HIV/AIDS". In 1999 there were 755,000 cases in Thailand (65,000 deaths) and 1,005 in the Philippines (225 deaths)".

## From the Mailbag

Congratulations on what appears to be a fine newsletter--I'm about a third of the way through and will read it all soon. Great idea to send it PDF to your members--does that save some money?

Marlene Laurendeau  
*Challenge* newsletter  
(Province of St. Albert the Great)

--

Could not open the newsletter.

Fr. Albert

--

I read with great enthusiasm your newsletter. What a great blessing. Thank you for such a great collection of articles. I enjoyed every article.

Jerry DeMelo, Jr.

--

Congratulations! It is simply wonderful. Honestly and no bull.

Dionysus

--

Thank you for the first issue of your new Lay Dominican newsletter with its many interesting articles and information on what's happening within our Chapters. However, I did miss the letters from our new President and our current Provincial Promoter, Fr. Serpa. It would be so nice to get to know them a little better than most of us do. And regular letters from them in your Newsletter would be so helpful. (Come to think of it, it would be nice to hear from some of our Religious Assistants in our Western Regional Chapters, too.)

Again, thank you again for making the time to bring the news and views of our members and our Church to us on a regular basis. It's a big job, and not an easy one. Especially when you have such an outstanding predecessor, as Karen Woods, OPL, was.

May God bless your goodness and your fine efforts,

Eleanor Janson, OPL

P.S. These days hospitals and insurance companies are asking people to submit Living Wills in the event they become seriously ill. It would be so good if we could get some sort of guidance on what we must and must not consent to in order to die in a Godly way. I know some specific procedures, such as dialysis, are considered beyond what we normally have to agree to ... but it would be nice to know more specifics before we find ourselves and our loved ones in that position. This kind of fits into the sub-

ject of Euthanasia. Unfortunately, people are being talked into giving control to physicians, and many of the hospitals don't want to keep you around if you're seriously or terminally ill because they've run out of space and qualified help to take care of you.

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I'm sure you'll agree that anyone's "higher calling" is to do God's will for them, as perfectly as possible. So, it doesn't really matter if we are Dominican, Carmelite, or just plain Catholic, as long as that is what God wants from us.

But I think you'd make a wonderful Carmelite...if you ever feel led in that direction!

Sue Burke, OCDS

--

Thank you for making the first issue of "Truth be Told"; very interesting to read and for helping us to connect to Saint Dominic in giving us a sense of the original mission of Saint Dominic, sharing the light of truth in a world plunging into darkness. This gives direction to each member of the laity to carry our apostolic mission of proclaiming the truth to everyone.

I particularly liked the article you published from Bishop Martino concerning respect for life. Speaking to many people we hear many conflicting viewpoints and it would be helpful if you could have a column for our questions. When reading the Bishop's statement that it is the Church's role now to be a prophet in our country, reminding all citizens of what our founders meant when they said that..."all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among them are Life, Liberty, and the pursuit of Happiness." As far as abortion is concerned that statement is undeniably correct...that the unborn are the most vulnerable citizens and they deserve Rights equal to all citizens.

Here is my question: We voted twice in California that marriage should be defined as a union between a man and a woman. After our first vote the Court overturned the will of the people, stating that the vote was unconstitutional. This November we who supported this proposition were happy that our Christian belief was upheld that marriage is between only a man and a woman and that the sacrament of marriage was created so that children could be created and the family could be the basic unit of our society. Now, those who want to overturn this vote again in the court system are arguing that the constitution promises the gay and lesbian citizens equality; and they interpret that as meaning that they can have the same Rights as everyone else, to be married.

I would like to have an intelligent answer for them that would help me to understand why they believe their cause is part of the constitution. The gay and lesbian

*(Continued on page 15)*

## From the Chapters

### Holy Rosary Chapter

Margot Pillette made life profession during the 9:00 a.m. Mass on August 24, 2008. The chapter celebrated with a potluck luncheon afterward at Mary Fazio's home.

The chapter sponsored a very successful Italian dinner fund raising on September 27. Chef Mary Fazio and her helpers cooked up spaghetti and meatballs served with bread and salad with ice cream for dessert. Theater and film director and actor Leonardo de Felippis provided entertainment. The funds that were raised from the dinner went to our apostolates: Dominican seminary fund, Dominican missions, KBVM Catholic Radio station and Ecce Veritas school.

Cecelia Hoesly spearheaded our Thanksgiving basket apostolate again this year and we provided 90 baskets of food to the poor in our community with help from members of the chapter and Holy Rosary parish.

On December 6 members of the chapter will be celebrating the Advent season by traveling to Mt. Angel, OR. to spend the day. It will begin with lunch at the Glockenspiel and will include visiting an art fair in town and touring the Benedictine Abbey. The day will conclude with vespers in the Abbey with the Benedictine monks before returning to Portland.

We are continuing our study of /Deus Caritas Est by Pope Benedict XVI for ongoing formation.

### Dear Dominican Laity

Your new go to person for ordering crosses, pins, medals, key chains and scapulars is:

Claire Rogus O.P.L.  
27 Seville Way  
San Mateo, Calif. 94402  
Phone 650-570-7835

e-mail [cprogus@yahoo.com](mailto:cprogus@yahoo.com)

Please send your orders at the very least...2 weeks in advance, especially for profession crosses. Thank you and I wish you all the peace and joy of our infant Savior's birth.

**Be doers of the word and not hearers only,  
deluding yourselves. Jas 1:22**

### Celebrating the Vocations and Contributions of Lay/Secular Orders

On December 6 at St. Martin of Tours Church, the Lay/Secular Orders of the Diocese of San Jose enjoyed a gathering of the various members of Religious Orders. Bishop Patrick J. McGrath opened the celebration with a Mass of Thanksgiving. A procession of Discalced Carmelite Novices from the Monastery of Mt. St. Joseph's in San Jose and Dominican Novices from the Dominican Novitiate at St. Dominic's in San Francisco, as well as the Bishop, followed banners representing Lay Fraternities of the San Jose Diocese. Also participating in the mass was a choir consisting of Secular Franciscans. Fr. Donald Kinney, OCD, proclaimed the Word and the homily was preached by the celebrant Bishop Patrick. He emphasized the importance of the role of the laity and praised their efforts-- asking they continue to bring the mission of Christ to the world. The Mass ended with joyful singing and a potluck reception followed. The Lay Fraternities present that day included the Augustinian Recollects, Lay Carmelites - Ancient Observance, Secular Order of Discalced Carmelites, Lay Dominicans, Secular Franciscans and the Third Order of the Institute of the Incarnate Word. *Bernadette K. Davison, OPL, Event Coordinator, 2217 Westchester Drive, San Jose, CA. 95124, (408) 356-2201*

### Bl. Margaret of Castello Chapter

The Blessed Margaret of Castello chapter has created a new 501(c)3 DBA called "Dominican Overseas Education and Relief Services" (DOERS). This will provide a non-profit umbrella organization for Idaho-based volunteer groups working in developing countries.

DOERS has begun to work with a volunteer group from Boise, primarily consisting of college students. The group travels to northwest Honduras a couple times a year, where they deliver and install bio-sand water filters in schools, homes and churches, primarily in small towns, where public water is of poor quality. They also deliver vitamins and anti-parasitic medicines for distribution in schools and clinics.

A Honduran Dinner fundraiser raised over \$1600 for the January trip to Honduras. Students pay their own transportation and expenses, and water systems are purchased in-country at \$45 each; hence they will be able to install about 40 water systems.

(Continued from page 13)

communities all over the State are continuing to protest, especially the Mormon Church because they contributed a large sum of money to pass the proposition. Those of us who worked to have this passed were worried that any Church who refused to marry a gay couple could be sued if they took this to court. A priest was sued in Massachusetts, where they refused to define marriage as between a man and woman, only. Also in Massachusetts children in the 2nd grade and up were being taught in the public school that gay and lesbian marriage was just as valid as traditional marriage and that now a princess could marry another princess.

Those who are so vehemently protesting are saying that it could not lead to churches losing their tax exempt status if they refuse to marry gay couples but they have lied in their T.V. ads about these issues. What would Saint Dominic tell us?

Thank you for the issues you raised and for giving us a worthwhile apostolic mission, saving the soul of America.

Claire Rogus O.P.L.

## Elections, Receptions

### Queen of Angels Chapter

Carolyn Heath--Prioress (2nd Term)  
Michael Harvey--Sub Prior (1st Term)  
Marshall Tavarez-- Secretary (2nd Term)  
Lilia Gan - Treasurer (1st Term)  
Lori Mountain--Formation Director (Continued)  
Jose Martinez--Assistant Formation Director (Continued)

Marilyn Hart was received

### Holy Trinity Chapter

Dennis Cook, OPL was re-elected Moderator Sandy La-Chance, OPL was elected the LPC Rep Brian White, OPL was elected the LPC alternate.

### St. Martin de Porres Chapter

On December 1, 2008, our chapter celebrated its annual Professions Ceremony. Fr. Mike Fones, OP, our religious assistant, concelebrated the Mass with Fr. James Moore, OP, and a priest friend of Judy Sender, OPL, who made her life profession. Barbara Lynch, OPL, renewed her temporary profession, and Kay McCarthy, OPL, made her first temporary profession at the same Mass. We were also pleased to have about eight Dominican Sisters who work in various apostolates here in Tucson attend our celebration.

## Prayer Requests

**Corpus Christi Chapter:** Hal and Rose Tanforan and Patty Ghilarducci.

**St. Martin de Porres Chapter:**

Zora Godfrey, OPL, Dennis Higgins-Haid, OPL, Mary Catherine Romer, OPL, Don Nagy, OPL, Suzanne Tumbli, OPL, Florence Kudas, OPL

We are also sad to report that a very dear friend to the Lay Dominicans, especially our local chapter passed away on November 13. Sr. Renilde Cade, OP, former Prioress General for Mission San Jose, and one of our campus ministers at St. Thomas More Newman Center, is sadly missed.

**Holy Rosary Chapter:**

Mary Ann Colrud's niece, Sandy.  
Deceased: Elizabeth Myers (11-08)

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### Natural Law and Human Dignity

(Continued from page 11)

This has made power, something without which no one who lives can function at all, into a curse word. Similarly, private property, the chief and, according to some, the only means of individual and personal empowerment, has popularly come to be understood as something almost obscene.

Both power and property, then, are not something with which ordinary men should dirty themselves or assume the risks of dealing with. Unfortunately for those who hold this viewpoint, each of us is responsible for who he is and what he does. We can never, as human beings, abdicate responsibility for our own acts, our own beliefs, or our own lives and, by extension, those of our dependents.

Charged with an individual and personal responsibility for our lives, a measure of power over our own lives is an absolute necessity. This power does not come from political rights – as human beings we have those already, and grant them to the State in order to establish and maintain a just social order – we cannot simply abdicate our responsibility in that area, as St. Thomas Aquinas made clear.

*In Defense of Human Dignity, Essays on the Just Third Way: A Natural Law Perspective*, Michael D. Greaney, p 142.

## The Immortal Rumor

ROMA, October 31, 2008 – A truly important book has just been released in Italy, after its publication in Germany. Its author is a prominent Christian philosopher, Robert Spaemann (in the photo). It is entitled "The Immortal Rumor" ("Das unsterbliche Gerücht" in the original German). This is how the author explains the title:

"That there exists a being who in our language is called 'God' is an old rumor that cannot be silenced. This being is not part of that which exists in the world. It must instead be the cause and origin of the universe. It is part of the rumor, however, that there are in the world traces of this origin, and signs that point to it. And this is the only reason why such different statements can be made about God."

The book, published by Catagalli in Italy, is the first in a series entitled, not by accident: "As if God Exists."

Living "as if God exists" – whether one believes in Him or not – is the paradoxical proposal issued by Benedict XVI to the culture and men of today.

*-Sandro Magister, Chiesa Online*



The notion that Catholics are free to dissent from the moral doctrine of the Church leads to anarchy whereby individuals struggle to assert their desires on the basis that the ultimate standard of justice is their own will. Referring to this absurdity, Fr Georges Cottier, O.P. said:

*"Indeed, freedom negates and destroys itself, and leads to the destruction of others when it no longer recognizes and respects 'its essential link with truth'. Social life is at the mercy of the arbitrary; everything is negotiable, even the first right, the right to life."*

*- L'Osservatore Romano, 25/10/95*



St. Jean Dorcy, O.P.

Let us, then, not light the lamp by contemplation and action, only to put it under a bushel - that lamp, I mean, which is the enlightening word of knowledge - lest we be condemned for restricting by the letter the incomprehensible power of wisdom. Rather let us place it upon the lampstand of holy Church, on the heights of true contemplation, where it may kindle for all men the light of divine teaching.

*St. Maximus the Confessor*

## Dominican Rite Aims to Shine From the 'Dark Ages'

### Ancient Mass comes to Anchorage

*Countering the trend of anonymity,  
an assertion of identity.*

<http://www.catholicanchor.org/local.html>

*Mary*, our mother

And mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned,

Yet also yearn to rise again!

Come to the Church's aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,

Let those who have drifted

Hear your call,

And may they who live as prisoners of evil  
Be converted!

*Pope John Paul II*

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Editor – Mark Gross

### Submissions to the Editor

Readers are encouraged to contribute letters or articles, in particular presentations made at chapter meetings. We cannot guarantee that all will be published, and we reserve the right to edit submissions. The purpose of sharing submissions is to pass on relevant information and suggestions for proclaiming the Good News of the Gospel according to the charism of St. Dominic, and in accord with the Catechism of the Catholic Church.